

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Hear O heavens and give ear O earth: For the Lord hath spoken. —
ISAIAH i, 2.

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"FAITHFUL ARE THE WOUNDS OF A FRIEND."

BECAUSE the Latter-day Saints warn the inhabitants of the earth of the calamities and sorrows that are coming, there are many who affect to regard them as the "enemies of mankind," and who charge them, if not with being the direct authors of the troubles they foretell, yet with rejoicing at every affliction that befalls their fellows. It is possible that there are some persons so completely destitute of humanity and the spirit of the Gospel as to rejoice in the contemplation of the sufferings of their fellow mortals, and in the anticipation of the terrible scenes that seem to be nigh at hand. But if there are any such persons connected with the "Mormons," they are simply religious fiends, and are utter strangers to the spirit and objects of the religion they profess to, and may delude themselves into thinking they do, believe.

The mission and business of the servants of God in all ages has been to be "saviors of mankind." That is the mission of the Latter-day Saints, and I personally know of some among them, probably there are hundreds, who would willingly sacrifice their lives if by so doing they could save even this nation (United States) from

the awful affliction that awaits its citizens in consequence of their pride and wickedness. So far from hating the world, the true Latter-day Saint regards the whole human family as his brothers and sisters, as the children of one common Father, and desires the welfare and happiness of all. Call them "fools," "cranks," "fanatics," or anything else you please, and even if it could be proved that they are ridiculously deceived, the fact remains, that they are honestly and self-sacrificingly laboring to save the world, physically as well as spiritually. Over and over again, both in speech and writing, has it been proclaimed by them that the time was coming when they would have to feed even their enemies who would flee to them for safety from the distress and anarchy and bloodshed that will yet prevail. Does this look like rejoicing in the calamities of others? To the unbelieving it may seem very absurd; but who can deny the benevolence and generosity of its spirit?

But so it has ever been. No doubt Noah was regarded as the biggest fool of his age. And, if the theories of some philosophers be true regarding

the formation and development of the earth, the antediluvians had far more excuse for unbelief than has the present generation. For, according to the theory referred to, those ancients had never seen any very large bodies of water. There were no seas or oceans in existence. And it seemed the climax of insanity as well as the height of presumption to predict such a general flood. But now, public men, editors and thinkers everywhere realize the existence of dangerous social elements that threaten to produce a terrific upheaval throughout the civilized world. All this was foreseen and foretold by the Latter-day Saints many years ago, when there was no indication, at least on the surface, of such a coming storm. Orson Pratt and others portrayed, over twenty-five years ago, the scenes of to-day, as well as many far more harrowing that have not yet taken place.

Jesus foresaw and predicted the calamities that were coming on the Jewish nation in His day. He was hated for so doing. Was He the enemy or the friend of His nation? In every age, almost, men have been inspired from on high to warn the inhabitants of the earth of coming evils and to point out a way of escape. As a general thing these men have been hated and regarded as the enemies of the people they were attempting to save. But, does the thief warn the person he intends to rob? Does the murderer tell his victim of his danger? Does a hostile general send emissaries to his enemy to tell him of his critical condition, and how to escape the toils prepared for him? If the "Mormons" hated mankind, would they leave wives, children, business, friends, sacrifice all earthly prospects, take their lives in their hands as they have to, and endure almost every conceivable hardship and privation to warn the world of its dangerous condition, and to tell how to avoid coming evils? Men who make these charges know better. It is the murderous spirit in them that prompts them to publish such infamous falsehood. With equal justice might Noah, Jonah and Jesus be denounced as enemies of the people to whom they were sent, because they predicted destruction un-

less they repented. And with equal sense may we condemn and destroy the signal service of the country for foretelling approaching storms and atmospheric disturbances.

What, then, is the way of escape? How shall peace, harmony and prosperity be secured? There is but one way. There is no "royal road" for the attainment of these ends. Rather, there is but one "royal road." It is the same remedy that has been prescribed by the Eternal Father for His children in every period of the world's history. "Repentance." There is no other possible way of escape. Yet this is precisely what the world is not willing to do. But it is just what they will have to do sooner or later. As in the days of Jesus, so now. If God asked men to rally to the standard of the Cross with sword and bayonet, rifle and cannon, dynamite and torpedoes and—with the cruel spirit of the crusader—deluge cities and nations with blood, and destroy and enslave all who would not submit to the new government—it would be blasphemy to call it the "Government of God"—they would rush to such an enterprise notwithstanding all its dangers and hardships. But this is not God's method. His plan involves no suffering. It is man's opposition to it that produces misery and pain. His message to-day is the same that Noah took to the antediluvians, that Jonah carried to Nineveh, that John the Baptist and Jesus proclaimed in Judea—"Repent." "Cease to do evil, learn to do well." "Undo the heavy burdens." "Let the oppressed go free." "Do justice, love mercy, and walk humbly with God." So, and so only, can peace and confidence be established in the earth.

Too well, however, do we know that, with few exceptions, this message will be treated with contempt. Its heralds will, as heretofore, be derided, cast out, and in many cases killed. What then? Are oppression, injustice and corruption always to prevail? No. The Lord has decreed a full end of wickedness. If men will not forsake it, they will be allowed to experience to the fullest extent its legitimate results. In Noah's day it was quenched with water; in this age

it seems destined to be quenched in blood. "The wicked will slay the wicked." The spirit of disunion, insubordination, strife and bloodshed are abroad in the earth, and will yet overthrow modern so-called "civilization." Then, and not until then, will the humbled and repentant inhabitants of the earth be ready to say—

"Blessed is he that cometh in the name of the Lord." Then will the wisest and best and God-fearing of all nations unite in establishing and maintaining a higher, better, juster, purer government and civilization, the very keystone of which will be that "Fear of the Lord which is the beginning of wisdom."—*Deseret News*.

TOPICS OF THE DAY.

It is interesting at this time to recall the anticipations indulged in by the Elders in the early days of the Church concerning the nearness of the winding up scene and the ushering in of the millennial glory. They entertained vivid hopes in regard to the speedy overthrow of Satan's kingdom. Had some of them been told that in the year of grace, 1887, the Church would be in its present position, they doubtless would have felt disappointed. The Lord had said He would cut short His work in righteousness, and their opinions as to the rapidity with which this would be done were based upon their own ideas of time, and not upon the Lord's. They looked forward with impatience to the time when wickedness would be overthrown and a reign of righteousness be ushered in. There was one good effect, however, which attended these sanguine hopes of the speedy triumph of the work of God—in the midst of deep afflictions the Saints were encouraged to expect a speedy change for the better. In view of the weakness of humanity and its proneness to be discouraged in the presence of great difficulties, it was well that the people of God had His promises respecting the future growth and triumph of His great work to encourage them. It was better for them, in those days of inexperience, to think these events near at hand, than to have the discouraging thought that they were a long way in the distance.

When the Saints were driven by mob violence from their homes, and they were compelled to move to a new place of gathering, they felt that their residence at the new point was only

temporary. The return to Jackson County was ever before their eyes. This was the feeling when Salt Lake Valley was settled. The Saints had to be encouraged to make their homes permanent, to plant orchards and perform other labor of a durable character, as though they and their children were going to live here; for many of them had the idea that it would only be a very short time until they would be required to go back to Jackson County.

There is some danger, in view of this past experience, of people now going to the opposite extreme and saying, as one of the apostles has said men would say in the last days, "Where is the promise of His (the Savior's) coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The circumstances which surround us at the present time are of such a character as to produce this feeling, unless men and women live so as to have the testimony of Jesus, which is the spirit of prophecy, burning within them.

It may seem to some a long time to look ahead to the redemption of Zion; yet it will be but a very short period until this will be accomplished, measuring time according to the Lord's standard. Great changes can be wrought in a very brief period when the Lord designs to accomplish them.

I have often thought of the wonderful revolution that was wrought out in our nation in the short space of four or five years, from 1861 to 1865. In 1860, if a man had prophesied that within five years the slaves would be emancipated and made voters, and

the South be stricken down and bereft of its political power and influence, no one who did not have a testimony from the Lord would have believed that such events were possible within such a period. Yet the world witnessed them. A more complete revolution can scarcely be imagined than was accomplished in that brief space of time in the nation of the United States.

In like manner, when the time comes for God to bring to pass His marvelous designs connected with His Zion, a great revolution can be wrought out in a very brief period of time.

Those who were familiar with the condition of the Church in the winter of 1845-6, and remember how the Saints were surrounded by foes and beset by the most serious difficulties, can recall how great the change that was wrought out in the course of the following two or three years. From being an oppressed and down-trodden people, surrounded by mobs and threatened with destruction, we had, under the blessing of God, emerged and occupied a position of commanding importance in the centre of the continent, with a flood-tide of immi-

gration flowing into our gates and bringing to our very doors streams of supplies of every kind necessary for our comfort and convenience.

In looking back to those days, it creates a feeling akin to astonishment to see how wonderfully God wrought out the deliverance of His people in that brief space of time. Supplies of every kind needed by the people were brought in abundance, and were easily purchased in the midst of this wilderness. The hunted, persecuted and friendless people who were driven from their homes and thrust into western wilds, had suddenly become influential and famous, and were made the instruments of bringing deliverance to thousands of their fellow-citizens who would have perished on the plains and in the mountains if it had not been for the succor which they received from the Saints here.

Situated as we are, with the promises which God has made unto us, we may expect wonderfully sudden alterations to take place in our conditions and circumstances. This is a rapid age. Great revolutions can be swiftly accomplished when the Lord stretches forth His hand.—*Juvenile Instructor.*

HELD AT BAY BY A PLEDGE.

NEVER was that Empire (of France in Algeria) in such danger as in the Franco-German War. As soon as it was evident that it was going against the French, their troops were recalled from Africa to take part in the great struggle at home—till Algeria was left almost without defense. Then the hour for which the conquered races had long waited had come, and if they could at once have joined their forces and proclaimed a holy war, it is altogether probable that the French would have been driven from Northern Africa. They might have regained Algeria after the German war was over, but only by a repetition of the years of fighting which it cost to conquer it. That the tribes did not take advantage of this, and rise while the French had their hands full on the other side of the Mediterranean, was

owing wholly to their fidelity to a solemn pledge. When the war broke out, a chief of great influence among the tribes, Mokrani, gave his word to the Governor-General of Algeria that there should be no insurrection *while the war lasted*. That word was faithfully kept. The French arms were followed by disaster after disaster; Napoleon surrendered at Sedan, and Bazaine surrendered at Metz. Then it seemed as if a voice from the Rhine called to the tribes of Kabylia to seize an opportunity which might never come again. But not a man stirred; nor yet when all the defeats and disgraces of the war culminated in the siege and surrender of Paris. The Moslem's faith was plighted; the Moslem's faith was kept! But—when all was over, when the last battle had been fought, and the treaty of peace

had been signed at Frankfort, then Mokrani was released from his pledge, and then, and not till then, did he declare war. And still he would take no unfair advantage, but gave forty-eight hours' notice. Then the war-cry went through the mountains, and the tribes rushed to the field. They fought desperately, not only destroying towns, but laying siege to fortified places. Even Fort Napoleon, now Fort National, the strongest fortress in Kabylia, had to sustain a siege of over two months before the French troops could come to its relief. But the end was inevitable, for as soon as the French armies were freed from duty at home, they came in large divisions across the Mediterranean.

Seeing that all was lost, Mokrani put himself at the head of his troops for the last battle, and dashing to the front, "foremost, fighting, fell." The war was ended, and the Kabyles were subdued, but with no loss of reputation for courage, and with increase of honor, in that they had kept faith, even with unbelievers; and it was fitting that the French should themselves erect a monument to mark the spot where this noble enemy perished. Such fidelity, coupled with valor in war and industry in peace, with intense love of country and courage in defending it, are enough to redeem a whole people from the reproach of barbarism. — *Henry M. Field, in "Scribner's Magazine."*

THE ORIGIN OF RICE THROWING AT WEDDINGS.

THE *Chinese Times* gives the following version of the origin of the custom of throwing rice at weddings:—In the days of the Shang dynasty, some 1,500 years before Christ, there lived in the province of Shansi a most famous sorcerer called Chao. It happened one day that a Mr. P'ang came to consult the oracle, and Chao, having divined by means of the tortoise diagram, informed the trembling P'ang that he had but six days to live. Now, however much we may trust the sagacity and skill of our family physician, we may be excused if, in a matter of life and death, we call in a second doctor for a consultation, and, in such a strait, it is not to be wondered at that P'ang should repair to another source to make sure that there was no mistake. To the fair Peachblossom he went, a young lady who had acquired some reputation as a sorceress, and to the tender feminine heart unfolded the story of his woe. Her divination yielded the same result as Chao's; in six days P'ang should die, unless, by the exercise of her magic powers, she could avert the catastrophe. Her efforts were successful, and on the seventh day great was Chao's astonishment, and still greater his mortification and rage, when he met P'ang taking his evening stroll and learned that there lived a

greater magician than he. The story would soon get about, and, unless he could quickly put an end to his fair rival's existence, his reputation would be ruined. And this was how Chao plotted against the life of Peachblossom. He sent a go-between to Peachblossom's parents to inquire if their daughter was still unmarried, and, receiving a reply in the affirmative, he befooled the simple parents into believing that he had a son who was seeking a wife, and ultimately he induced them to engage Peachblossom to him in marriage. The marriage cards were duly interchanged; but the crafty Chao had chosen the most unlucky day he could select for the wedding, the day when the "Golden Pheasant" was in the ascendant. Surely as the bride entered the red chair the spirit bird would destroy her with his powerful beak. But the wise Peachblossom knew all these things, and feared not. "I will go," she said; "I will fight and defeat him." When the wedding morning came, she gave directions to have rice thrown out at the door, which the spirit bird seeing made haste to devour, and while his attention was thus occupied, Peachblossom stepped into the bridal chair and passed on her way unharmed. And now the ingenuous reader knows why he throws

rice after the bride. If any interest has been engendered in his breast by this tale of the fair Peachblossom, let him listen to what befell her at the house of the magician. Arrived at Chao's house, no bridegroom was there but an attendant was given her, and the two girls prepared to pass the night in the room assigned to them. Peachblossom was wakeful, for she knew that, when the night passed, the "Golden Pheasant" would be succeeded by the evil star of the "White Tiger, whose power and ferocity who can tell! "Go to bed first," she said

to the maid. The girl was soon asleep, and still her mistress slept not, but continued to pace the room, and at midnight the tiger spirit came, and the morning light showed Peachblossom still pacing the room, while on the bed lay the lifeless body of the little maid. Thus were the magic battles of Peachblossom and Chao, and many more were there, until they took their flight to heaven, where now they reign as gods. And on earth the actors have not idols more prized than those of Peachblossom and Chao Kung.

UTAH NEWS.

(Summarized from Territorial Papers.)

Provo is agitating the subject of a tomato canning establishment.

Governor West left Salt Lake for the East on the 23rd of November.

Diphtheria and scarlet fever seem to be spreading rapidly throughout the Territory.

It is expected that the early New Year will witness the issue of another monthly journal in Utah, under the editorial control of H. W. Naisbitt.

The *Provo Enquirer* has been incorporated. It is expected that the paper will appear as a 32 columned semi-weekly, instead of 28 columned as it is now.

Warden Brown, of the Utah penitentiary, gave permission to the friends of those imprisoned there to send such delicacies as they felt inclined to provide for the prisoners on Thanks Giving Day, Nov. 24th.

William Felstead, an old gentleman who was sentenced about a year ago by Judge Zane to three and a half years' imprisonment for polygamy, has been pardoned by President Cleveland. Mr. Felstead is a "Mormon," and is now in his 74th year.

The *Denver Range Journal* says: "In proportion to population Utah has the largest live stock interests of any Western State or Territory. It has of horses 300,000 head, value \$12,000,000. Cattle, 500,000 head, value, \$11,500,000. Sheep, 3,000,000 head, value \$5,000,000. The production of wool in one year has amounted to 7,000,000 pounds.

A company, known as "The Parian Marble Company," has been organized in Utah, the object of which is to locate, lease, purchase, sell and work lodes, quarries, veins and deposits of marble building rock, coal and other minerals, both precious and useful. The principle place of business is to be Salt Lake City, and the capital is to be \$1,250,000 divided into 250,000 shares at \$5 each.

All the lands, tenements and appurtenances situated in Block 88, Plat "A," Salt Lake City survey, designated, known as, and called the Tithing Houses stores and grounds; also all the lands, tenements and appurtenances situated in Lot six (6), Block 75, in said Plat "A," designated, known as, and called

the Historian's Office and grounds, have been leased by the Church authorities. The lease dates from Nov. the 15th, 1887, and is to continue until the suits against the Church now before the Supreme Court are determined. The rent is fixed at \$200 per month.

Brother Rodney C. Badger having been convicted of unlawful cohabitation for living with his wives, was before the court on the 21st ult., to receive sentence. The Judge:—Will you obey the laws in future? Mr. Badger:—Does it compel me to forsake my plural wife and her children? The Judge:—The law permits you to provide for her and them, but not to live with her. You are liable to be prosecuted if you visit the house of your second wife; keep away and thus avoid trouble. Mr. Badger:—My conscience will not allow me to forsake her. The Judge:—If you cannot promise to forsake her as her husband, you will be sentenced to six months imprisonment and to pay a fine of \$100. Mr. Badger a little later was taken out to the Penitentiary, and there was added another name to the long list that are suffering for conscience sake.

The crusade against the "Mormons" in Idaho is going on with increased bitterness. Four of the brethren who had more wives than one were recently convicted of unlawful cohabitation under the Edmunds law; and because they had lived with their wives, had the additional charge of adultery placed against them. Because they would not make a promise renouncing their wives, Judge Hayes inflicted upon all of them the extreme penalty within his power, and ordered that they be placed in the United States penitentiary, at Sioux City, Dakota for the term of three and a half years. Six months of this time was for cohabitation, and the three years for the alleged adultery. Those subjected to this extreme prosecution are Josiah Richardson, of Malad; Austin G. Green and Sidney Weeks, of Bingham County, and William Severn, of Bear Lake. In the case of Milo Andrus, convicted, on his own testimony, of unlawful cohabitation, the judge was more magnanimous! Mr. Andrus is seventy-eight years of age, almost blind, and an invalid. He was convicted a year and a half ago, but has been too feeble to appear in court for sentence. He tottered into court, supporting himself on two canes. Replying to the court, he stated that he had no promise to make to the effect that he would cast adrift his plural wife. The judge said he would take into consideration his helpless condition, and imposed a fine of \$300.

There are eight woolen mills in the Territory of Utah, the largest being at Provo, with a capacity of a 1,000 yards per day. The others at Salt Lake, Washington, Springville, Brigham City, Ogden, Kingston, Beaver and West Jordan. Their aggregate capacity is 600,000 yards of stuffs per annum, 40,000 pounds of yarn, besides considerable quantities of blankets. In this work they consume a million pounds of native wool and 5,000 pounds of native cotton grown in Southern Utah. The combined investment in those factories amounts to \$400,000, yielding profits of from seven to ten per cent. and giving employment to 400 operatives. The total value of these manufactured products is \$375,000. They consist of choice flannels, linseys, cassimeres, doeskins, jeans, shirtings, blankets, carriage robes, table cloths, batting and yarns, fully one half of which is exported, finding a market in Denver, Chicago, and other eastern points.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 19, 1887.

REPORTED OUTRAGES.

THE following report of outrages committed against "Mormon" Elders in Alabama and Georgia has been going the rounds of the press in the United States, and has lately appeared in the papers in England:

The Calera (Alabama) correspondent of the *Chicago Times*, writing on the 17th ult., says: For the past three months six Mormon elders have been proselyting in this section, and also at several small towns across the Georgia border. Several converts were made at the latter place, and the indignation and wrath of the people could hardly be suppressed when on last Sunday four married women and two men left their homes and made public their intention of going to Utah. The people then gave the elders notice to move on instantly. They refused at first, but on Monday night two of them were taken out and tarred and feathered, and the next night two others were chased into the woods by hounds and kept in the trees all night. The elders left the next day, and the converts are now missing also, leaving six forsaken homes. If the elders ever return they will be shot at sight. The Mormons began their work in the lower part of this county among the ignorant country people. They were successful there, and baptized a dozen or more. On Tuesday, while Elders Mower and Sea were conducting a meeting at a log school house, fifty armed men dragged them from the pulpit. They were carried into the woods, the mob threatening to hang them at every step; but on the intercession of friends they were released on their written promise to leave the county in twenty-four hours. Death was the alternative if they returned. Both left that night, but without their converts, escorted a portion of their way by an armed band of nearly one hundred men. Armed patrols are on guard, and publicly announce their intention of killing the first elder who returns there.

We have found nothing in the Utah papers either confirming the reported assault upon the Elders or denying it, and we have no means of knowing whether it be true or false; but from our experience in the Southern States, and our acquaintance with the methods employed to oppose the Elders in preaching the Gospel, we think it quite likely that there are some grounds for the rumor. The matter is represented, too, in the usual American anti-"Mormon" style. That is, the Elders are said to have converted a number of "ignorant country people," which led, supposedly, to the forsaking of "six homes." The matter is placed in that light with a view of justifying the atrocious outrage of tarring and feathering the Elders, chasing them through the woods with blood-hounds, and armed bodies of men dragging them from the pulpit to the woods, threatening to hang them at every step. But it will

be in vain that disingenuous reports are made of such outrageous proceedings. The effort to excuse that spirit of mobocracy by representing that the converts made by the preaching of the "Mormon" Elders were ignorant, even if true, would not palliate such inhuman conduct.

One of the favorite devices employed to excuse outrage or violence perpetrated upon a "Mormon," or to enflame popular sentiment against him, is to represent him as a destroyer of family felicity, a disruptor of homes; than which nothing can be further removed from the truth. There is nothing in the commission given to an Elder of the Church of Jesus Christ of Latter-day Saints when he is sent out to preach the Gospel, that authorizes him to make any inroads into the peace of families, or to persuade the wife to leave her husband, or the husband to desert his family. It is his business to proclaim the Gospel, and leave all parties to manage their own affairs. Unfortunately now, as in the days of the personal ministry of the Messiah, when one part of a family accepts the truth, it often happens that the other is filled with bitterness and hatred towards them—"and a man's foes are they of his own household" (Matt. x, 34, 35). For this, however, the Elder can no more be blamed than could the Son of God, whose teachings were followed, in consequence of the perverseness of human nature, by the same results. But if any Elder has ever fanned the flame of discord, or encouraged an inclination either in the wife to desert her husband or the husband to forsake his wife, he has acted wrongfully and contrary to the spirit of his holy calling, and is personally responsible before God for his evil conduct. We believe with Paul, that so long as it is tolerable the believing wife should bear with the unbelieving husband, and the believing husband with the unbelieving wife (1 Cor. vii, 14), sacredly fulfilling their engagements to each other; the party believing manifesting by patient forbearance the excellence of the spirit of that Gospel which they have received.

Whatever else may be true respecting this rumor of an assault upon the Elders in the South, we are sure that part of it which would imply that they had been the means of disrupting homes is untrue. We are too familiar with the subterfuges resorted to by the representatives of the press when reporting anything pertaining to "Mormonism" so called, not to detect the cunning effort in the paragraph now going the rounds of the English papers to justify the outrage upon the Elders in Georgia. R.

THE CONFISCATING SCHEME.

THE Saints have read with interest, no doubt, the progress of events in Utah connected with the United States confiscation scheme of Church property, as gleaned from items published in the STAR, under the heading "Utah News," as also in extracts from correspondence and in special articles devoted to the subject.

The law itself is an outrage, and enacted in violation of the spirit of American institutions—nay, even in violation of the express terms of the Constitution itself, which says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This

clause effects the law making power of the American government in two ways:

First, it prohibits Congress founding a State Church; second, it prohibits the interference on the part of the law making power with any religious sect. The theory of the relation of Church and State in the American government is that the Church ought to be independent, unnoticed in the State; the State has nothing to do with her; the temporal power ought to take no cognizance of religious creeds; it should let them approximate or separate, let them go on and govern themselves as they think best; it has no right, no occasion to interfere in their affairs. On the other hand, the Church has no right to dominate the State, or interfere in its affairs; each is to be separate and independent of the other. Therefore when Congress enacts a law prohibiting the practice of a principle, well known to be part of the religion of the Latter-day Saints; and goes still further and aims a blow at the existence of the Church by disincorporating it, and confiscating its property, it is not necessary that one should be very profoundly learned in the law to understand that such proceedings are in violation of the spirit and letter of American institutions. He who runs may read.

Nor is it only against these unconstitutional and unjust laws that the Saints have to complain. Bad as those laws are of themselves, the administration of them is worse. One outrage crowds fast upon the heels of another, each succeeding movement of the enemy exceeding in atrocity the one which preceded it. The class of property which the law exempts from interference is seized upon by the agents of the courts, and in this issue of the STAR is an account of the seizure of property and books not belonging at all to the Corporation at which the law is aimed.

In the midst of these outrages which stir the souls of men with just indignation, the Saints may be comforted by the reflection that the enormity of the law and the infamy of our enemies is being exposed to the world. It was a maxim with the late President U. S. Grant, that the surest way to secure the repeal of a bad law was to vigorously enforce it. And if there be any truth in that maxim, and we believe there is, the manner in which these laws aimed at the destruction of the work of God are being enforced will lead to their annulment. Of one thing at least we may be assured, and that is their infamy will be exposed.

Meantime no right, no property will be surrendered that can possibly be maintained; on the contrary, every illegal and oppressive effort of the enemy will be met by calm, determined, lawful resistance. On this head the *Deseret News* says:

Because the parties defendant are acting noiselessly, it does not follow that they are not watching as well as waiting, that the right may come uppermost, wrong be brought under the full glare of light, to be seen in all its hideousness, and justice be accorded to intended victims. Let the people retain the calm deportment that has thus far characterized them under the present deprivation of their rights. It sometimes happens that justice comes all the sooner when it seems most distant. It has transpired that when those who have been operating against its claims have imagined because there were no special obstacles in immediate sight they could transcend certain lines with impunity, they have done so. This blindness has often been the forerunner and cause of a salutary reaction for the right.

The Saints may have full confidence in the brethren whose duty it is to watch over the interests of the Church and contend for her rights and liberties; every honest means that can be set in operation for the maintenance of right and truth will be employed. But should every effort put forth fail and the government should succeed in stealing the property of the Church under a form of law, even then let it be remembered that deep down in things somewhere is such a thing as eternal justice; and that over all is the power of God, who, in His own time and in the way He esteems best, will avenge the Saints of their enemies. For

"Right is right, since God is God!
And Right at last must win;
To doubt it were disloyalty—
To falter would be sin."

R.

THE Conference and mission Presidents will please remember that the annual statistical and financial statements, for 1887, should be sent to this office as soon as possible after the close of the year. With a view to facilitate this matter, we advise them to now commence the work of compiling the items requisite to be included in those reports.

DEPARTURE.—Elder Joseph Hochstrasar, who has performed a two years' mission in Germany, Sister J. L. Cooper and four children from India, and Sister Urie and her son George left Liverpool for Utah, per S. S. *Wisconsin*, on Saturday, the 10th inst.

APPOINTMENT.—Elder Joseph Eckersley, of the Manchester Branch, is called into the ministry and appointed to labor in the Leeds Conference under the direction of President John Quigley.

MINUTES OF THE MANCHESTER CONFERENCE,

HELD IN THE CLEVELAND ASSEMBLY HALL, GROSVENOR STREET, DEC. 4, 1887.

ELDERS present from Utah: Apostle George Teasdale, President of the European Mission; D. M. McAllister, of the Liverpool Office; W. G. Phillips, President of, and Heber J. Giles, J. D. Reynolds, D. K. Green, Thos. Booth, Thos. Beard, Traveling Elders in the Manchester Conference, and J. Quigley, President of the Leeds Conference.

10.30 a.m.

Meeting was called to order by President Phillips. Singing. Prayer by President Teasdale. Singing.

The reports of the different Branches were given as follows:

President Clark, of Manchester, said the Branch was in a similar con-

dition as when last reported; there were several members who were a hindrance to the cause, but, speaking collectively, the Branch was in a favorable condition.

President Williams, of the Oldham Branch, stated that when he became President disunion existed, chiefly through fault-finding and backbiting, but was glad to say considerable progress had been made, and a better spirit prevailed among the Saints now than for some time past.

President Cook, of the Moorside Branch, said it was a very good Branch with few exceptions, the majority taking an active interest in the work. They had a first-class Sunday

school which reflected credit upon those in charge.

President Goodfellow, of the Ashton Branch, was unable to give a very flattering report, many of the members being remiss in their duties; but he desired to magnify his calling, and bore his testimony to the truth of the work.

President Phillips read the statistical and financial reports, which were very favorable; the officers and members of the Conference numbering 396. The various authorities of the Church and Mission were unanimously sustained.

Elder Heber J. Giles stated that the different Branches in his District were in a flourishing condition, and he desired to do the will of God. Felt the reliance he ought to place on the arm of Jehovah, in order to fulfill successfully the mission assigned unto him. Spoke upon the binding nature of the Gospel laws, and the obligations we were under to serve God faithfully.

Elder J. D. Reynolds esteemed it a great privilege afforded him of being engaged in the work of God. The Saints in his District were sincere and striving to do right. His missionary experience was that the people were difficult to get at, owing to the prejudice and acerbity which they manifested. He had made every effort to allay those feelings.

President Teasdale spoke of those who engendered hatred in their bosoms, and said they could not consistently expect to lay hold of eternal life. Those people needed to repent sincerely before partaking of the Sacrament, otherwise they would eat and drink damnation to themselves. The Holy Ghost did not incite to hatred, fault-finding, etc. It was better for us to suffer wrong than do wrong. There was plenty for men and women to do in the Gospel that was much better than fault-finding; besides those who gave themselves up to backbiting their neighbors and destroying the good name of their brethren and sisters, were placing themselves under the dominion of Satan.

Singing. Benediction by President W. G. Phillips.

Singing. Prayer by Elder J. Quigley. Singing.

The Sacrament was administered by Elders Giles and Beard.

Elder McAllister said we should endeavor to show our appreciation of the great blessings God has conferred upon us, by earnestly endeavoring to practically live in accordance with the grand principles of temporal and spiritual salvation which our heavenly Father has, in His infinite mercy, revealed to mankind in these latter days. We should not be "Hearers of the word alone, but doers of it too," seeking "first the kingdom of God and His righteousness," being assured that thereby all other things will be added unto us. Spoke of the Gospel embracing all truth, and showed that science sustains the divinity of the Word of Wisdom in condemning the use of tea, coffee, tobacco, fermented or strong drinks, and the excessive use of meat. He alluded to the unlikelihood of the Spirit of God abiding in bodies that are defiled with the disease-breeding elements of those things which the Creator has declared are not good for man. Admonished the Saints to practice self-denial, and do all in their power to secure the continual presence of that holy influence which will guide in the pathway to health, wisdom, and eternal life.

Elder J. Quigley said those who had embraced the Gospel had received a testimony through obedience. It was no wonder there was so much contention and strife, considering the complete state of apostasy the world was in. Dilated upon the absolute necessity of a practical faith to insure a salvation, and submitted that Jesus, by virtue of His calling, had the exclusive right to dictate unto us the plan of salvation. But Jesus had said, he that doeth the will of the Father shall know of the doctrine, whether it be of God or man. The Latter-day Saints testify the same; not merely believing or hoping, but have a definite knowledge. If our faith was only theoretical, it would not avail us much. The thousands who could testify that the work in which the Saints were engaged was of God, was a strong evidence of its divinity.

Elder W. G. Phillips was the concluding speaker. He had often heard the Saints testify to the truth of the work of God. If they had proven God in one thing, why did they not do it in other things? Admonished the Presidents of Branches not to tolerate drunkenness, etc., as those who indulged in such wickedness were not fit to be fellowshipped. Was exceedingly satisfied with the progress of the Sunday schools, and cited instances where impressions formed upon young minds were never effaced and were a source of consolation and strength to them in after life. Exhorted the Saints to be virtuous and live their religion pure and undefiled.

Singing. Benediction by Elder W. S. Schofield.

6:30 p.m.
Singing. Prayer by Elder D. K. Green. Singing.

President Teasdale delivered an excellent discourse, touching upon many principles of the Gospel, but dwelling in the main upon the apostasy from the Gospel as taught by Christ and His apostles, and the restoration of that same Gospel to the earth by the ministration of angels in these last days. He sustained his arguments by numerous Scripture citations and history.

There was a good attendance throughout the day, and an excellent spirit manifested.

WM. S. SCHOFIELD,
Clerk of Conference.

SEIZURE OF THE PRESIDENT'S OFFICE AND CHURCH RECORDS.

On the 24th of November, a specific and peremptory demand was made for all of the Church records, account books, notes, stocks, money, etc., by Marshal Dyer, in his capacity as Receiver. Mr. Dyer was accompanied by his attorney, P. L. Williams, and Deputy Pratt, and the discussion became somewhat animated before it closed. The first demand was made upon Mr. David McKenzie, who informed Mr. Williams that he had no charge or possession of any property except the President's Office account books since March 1st, 1887. Mr. Williams said he wanted those, but M. McKenzie, declined to surrender them, remarking that they were not the property of the Church corporation, but belonged to the office of the President of the Church. Mr. Williams insisted that it was all the same, he wanted possession of them. "And," said he, further, "we want all the books since 1862; if you can't get them, get somebody else to." This Mr. McKenzie said he could not do.

Then followed a heated discussion relative to the demand, Attorney Williams striving to force Mr. McKenzie and Mr. Le Grand Young, one of the attorneys for the Church, who happened to step into the President's

Office shortly after the Receiver and his party—into the position of refusing to obey the order of the Court. This, however, was avoided, the explanation being given that the books, etc., in the office were not the property of the Church corporation, but the private property of the office of the President of the Church, and that the account books carried no balances from, and were not connected with the Trustee-in-Trust accounts prior to March 3, 1887. The Receiver was informed that if he took possession of the property in the office he did so at his peril. After this the Receiver and his party left the premises, but in the afternoon they returned, accompanied by United States District Attorney Peters and several others, and took absolute control and possession of the premises. The protest of those in charge, that it was not the property of the Church corporation that was being thus seized without due process of law, was unheeded. The Marshal placed two of his deputies, Dyer and Rippeto, in charge, and dismissed all the clerks, summarily closing the business of the office. Messrs. McKenzie and Rossiter, for the Street Car company and the B. Y. estate, were permitted to temporarily occupy

their desks for the transaction of their business, but everything else was stopped. The place is now under the surveillance of the Marshal's agents.

Commenting on this latest outrage, the *Deseret News* says: "A great deal of interest is felt in the latest action of the receiver appointed by the Supreme Court of the Territory to take charge of certain property of the Church, pending final adjudication of the cases planted against it by the attorneys of the government. This interest is not free from an intense feeling of indignation.

Mr. Dyer, by advice of his attorney, has seized the office of the President of the Church and its contents, notwithstanding that he was informed that the property did not belong to the corporation declared dissolved by the Edmund-Tucker law. It was designated as pertaining to the office of the President of the Church, enabled him to discharge the duties of that position and was not connected with

any Trustee-in-Trustship. Not only have the books, papers, money and property of that class been seized, but likewise virtually property belonging to the Brigham Young estate and the Street Railway Company, and receiver's aids being in possession of the office and presumably its entire contents.

The demand for all moneys, as well as accounts of business transactions since March 1, 1887, was outside the law even from the standpoint of the government itself, which holds that the Church corporation, the only party in controversy with it, was dissolved before that date.

Thus is the Constitution being set at defiance, private property seized without due process of law, and citizens are not safe in their papers, which are not only subjected to undue search but to summary seizure. We cannot view the proceedings in question in any other light than an outrage."

BLOOD WILL TELL.

ON the 20th of November, in the large Tabernacle, Salt Lake City, Bishop O. F. Whitney preached an excellent discourse, in which he said:

WE hear much boasting nowadays concerning blood and lineage, and some Latter-day Saints seem prouder if they can trace their families back to some Norman noble, or robber Baron, some Duke, or Lord, or Governor, than they appear to be of their own membership in the Church of Christ, or of the blood of Israel in their veins. There is a great deal of talk of "blue blood," and "first families," etc., even among the people of God, the Latter-day Saints. Are we not all of one blood—the blood of Abraham? Are we not all members of the one "first family" of the earth; the family of our father Adam? And above and beyond all, are we not the sons and daughters of God; we and all the rest of mankind?

"Blood will tell" its quality, give it whatever name you may. True nobility, real greatness, is not to sit upon

a throne, to wear a high head and a haughty mien, nor does it consist in purple and gold and fine linen; no more than humility consists in rags and dirt. It will prove itself in humble and faithful deeds. The highest in very deed, will be the humblest. The King of kings thought it no disgrace to wash the feet of his humblest disciple, for "he came not to be ministered unto, but to minister." "He who would be great among you," said He, "let him be your minister." To minister is to serve.

"If ye are the children of Abraham," the Son of God said to the Jews, "ye will do the works of Abraham." What works? Works of faith and humility, being willing to acknowledge the hand of the Lord in all things, and live by every word that proceedeth forth from His mouth. Had they done this, they never would have put to death the Son of God, they would never have taken the dead letter and with it condemned the living oracles; they would have sacrificed their preconceived notions and ideas, and accepted the new

revelation of God's will, instead of pinning their faith to the dead writings of Moses and the prophets; only to be properly interpreted by the spirit which they rejected. They were of the earth earthly; their minds were materialized, and in their overweening desire for a temporal deliverance and the possession of earthly things, they overlooked and ignored the greater deliverance offered them, the spiritual freedom of the Gospel, the riches of eternal life.

The tests of faith are various, adapted to all natures and conditions. The test applied to one man in the days of the Savior was to "sell all he had and give to the poor." He could not stand the test, for he idolized his wealth, instead of worshiping God. Abraham's test was far greater; gold and silver would have been nothing to him; he was touched in his tenderest spot, where all will be tested. The strength of a chain is the strength of its weakest link; the wall that is weakest will be the wall against which the battering ram of temptation will be directed. Abraham was required to offer up his only son, and hard though the struggle must have been, he made the sacrifice in his heart, though it was not required for him to consummate the act. He stood the test and became the father of the faithful. He was a brave man, not one who did not feel—for many men are called brave because they have no sense of danger—but a man who felt, and suffered, and yet, like Christ, groaning in his agony of trial, went forward and performed the will of God. Such men are the bravest of the brave; they are men of giant souls.

The Latter-day Saints, though they have come through a Gentile lineage, have been told they are the children of Abraham. What is the test? That they do the works of Abraham; live by every word of God; keep His commandments and confess His hand in all things; willing to lay their all upon the altar and sacrifice earth for heaven, the temporal for the spiritual, time for eternity.

It is hard to discourage a people who will do this; who see in all things the hand of the Lord over them for

their good and His own glory. Who can say with Job, "I know that my Redeemer liveth, and that He will stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God."

The Saints have passed through worse scenes than the present; they have been robbed and driven and oppressed, and many have suffered even death for the Gospel's sake; and their children will, if they are the true issues of such noble fathers and mothers, prove their integrity in like manner. Only the chaff will be blown away, the wheat will remain; the children of the world will go back into the world, but the children of Abraham will endure, like him, faithful unto the end.

It matters not whether we be rich or poor, bond or free; in sorrow or in joy; if we know that God lives, and we are engaged in His cause, and are true to our professions, all that happens will be for our best good.

When the Saints were stripped of all their earthly possessions, and driven out of Missouri, Heber C. Kimball, an apostle, wrote to the Church in England: "Be of good cheer, brethren and sisters; the Church was never in as good a condition as now; they have lost all their earthly goods and are now ready to go forth and preach the Gospel to a dying world."

A people who hold such views cannot be discouraged; not even by death.

It was Governor Lilburn W. Boggs, an American, who issued the edict "to exterminate the Mormons or drive them from the State." God be thanked that the Saints are not of such a stripe of Americans as this man, who could thus rob a helpless and innocent people; expelling 15,000 Americans from their homes, in a land of liberty, for the sake of their religion. Such men may say they are Americans; but they are freedom's bastards, they are not her sons.

Let our motto be peace, and goodwill to all men, and our lives be spent in the promotion of the principles of the Gospel, the plan of salvation, the perfect law of liberty.